Theology 1623.

THE BRVISING OF THE SERPENTS Head.

A Sermon Preached at Pauls Crosse *September* 9. 1621.

BY

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GEN. 3. 15.

I will put enmity betweene thee and the Woman, and betweene thy seede and her seede: it shall bruise thy Head, and thou shalt bruise his Heele.

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1622.

THE BRUISING OF THE SERPENTS Head.

BR. MUS.

TO THE RIGHT WORSHIPFVLL

Mr. ROBERT DVCIE Alderman of *London peace and ſaluation.*

Our eare hath beene partaker of that I nowe preſent to your eye. In all things vſually one ſenſe maketh way for the other, and the ſecond perfecteth the firſt: for hearing doth render that but farre off, which ſeeing giueth neerer hand. A ſpeaker is then happieſt in his labour, when words are permanent and fixed. And that, ei-

ther in the heart and meditation of the hearer, when the Spirit and finger of God, by zeale and induſtrious labour printeth them there, as ſo many engrauen letters: or when to helpe memory, they are expoſed to publique view; for ſounds doe paſſe in the aire, this hath the priuiledge of a conſtant continuance. Sermons deliuered in that audience, are principally for the gouernours of this Honourable Cittie. Therefore I offer it to you by dedication, as I did before in ſpeaking vnto many. Many were abſent, you a preſent hearer in the time of vacation, when your place being Sheriffe required reſidence. Moreouer, being for a time a labourer in your Pariſh, as ſmaller riuers vſe not to breake out into ſeuerall Chanels if one be preſerued full: I let this come to you among the reſt, as with a greater confluence. Small I terme this gift in reſpect of the Authour, and his ſufficience. The words eminence which may be ſeene in planneſſe, and natiue ſimplicity; is onely worth the reckoning. God the great guide of this

world

world hath giuen the ſmalleſt ſtarres their influence. And the milky circle in Heauen (ſo it is called) conſiſteth of thoſe ſtarres that are ſcarce diſcernable, they are not for that excluded from the Firmament. For although the great Philoſopher ſuppoſed that circle to be lower, and out of the Heauens: yet the fictions of vnskilfull antiquity made it the way to Paradiſe, and the cæleſtiall Court. My deſire is, that the word being forcible in the meaneſt inſtrument, may moue in the Orbe by this publique paſſage, to direct on earth, and yeeld the way to Heauen: For this end, I hold it better to commit the proſperous ſucceſſe of it to him aboue, that committed the deliuerance to me: then to feare the vncertaine cenſures of a Criticke. This being the intent of the Writer, I deſire the Readers true practiſe, and entertainment may make it good.

Your vnfained well-willer, in all obſeruance and due reſpect.

ROGER LEY.

THE BRVISING OF THE Serpents Head.

At Pauls Crosse. *September.* 1621.

LVKE, 11. 21.

When a strong man armed keepeth his palace, his goods are in peace.

22. *But when a stronger then he shall come vpon him and ouercome him, he taketh from him all his Armour wherin he trusted and diuideth his spoiles.*

23. *He that is not with me, is against me, and he that gathereth not with me, scattereth.*

IT is a fault grieuous and yet too common, that good things are least esteemed: but of all errours the baseſt is to misconster good actions and to depraue the shining worth of excellencie. This as it is the baseſt, so the last shift of men hardened against goodnesse, for when the desart of others seemeth to touch and wound their insufficience: then they cast blemishes

vpon

vpon that which was feared to lay some blots vpon their vnworthinesse. The story of our Sauiour affords vs an incomparable example. He came to his owne, and his owne receiued him not. He came not among them empty handed without fauours, nor led an vnprofitable life: but all his workes were witnesses of his loue, and all their wants and miseries euident declarers of an incomparable working. Hauing now cast out a Deuill which made the people wonder, the Pharisees swelling with enuie said he did it by the power of the chiefe Deuill, so to disgrace the worke they could not hinder. Against these men he directs his speech, and sheweth in them their intollerable blasphemie, a sinne against the holy Ghost, neuer to haue pardon. Our present History then setteth out a double conflict of Christ the King and Sauiour of the world against Satan the enemie of mankind, the Deuill in the body and in the tongue: in the body of a poore man possest, in the tongue of the proud and rebellious Pharisees. The one was a Deuill blind and dumbe, the other a seeing and a slandering aduersary. Because violence doth not make an enemie so dangerous as when craft conueyeth his enterprise by some secret vndermining; the blind and dumbe man soone cured where the enemie shewed himselfe by force, but these cauillers vnder whose lips lay hid the poyson of Asps, were not so soone put to silence. These Pharisees seemed holy men, they called the chiefe Deuill *Belzebub* out of zeale and a deuout pretence in detestation of their ancestours idolatry, who worshipped *Baal*, and among seuerall kinds of that heathenish idoll (which had many names according to the places of worship) *Baalzebub*; whose name they now abhord. And because all things require gouernment, they supposed *Belzebub* the chiefe in hel, seeing withall so many miracles performed by Christ they said he did combine with the chiefe Deuill and by that power cast them out. This calumnie is confuted

by

by sundry arguments. First, out of the seuenteenth verse. Euery Kingdome deuided against it selfe is brought to desolation, and a house deuided against it selfe cannot stand. If Satan also be deuided against himselfe, and *Belzebub* the chiefe ioyne with Christ against the lesse; how could that gouernment indure?

The second argument we haue verse, 19. Their iudgment was partiall and with respect of persons, for their children cast out Deuills and had no blame. He meaneth the Iewish exorcists, who had a power giuen them from aboue by calling vpon Gods name to cast out these vncleane spirits. It is more then probable these Iewes did cast them out by vsing the name of Christ which then was become famous. S. *Iohn* saith to our Sauiour, *Marke* 9.38. Maister we saw one casting out Deuills in thy name and he followeth not vs. These then escaped the Iewish hatred, but Christ did not: therefore hee inferreth against them, they shall be your iudges to condemne you, that *malice* the cause of *slander*, & that the mother of falsehood haue cast vpon me this iniust imputation. A third argument is in these words. A strong man keepeth his house and goods vntill a stronger force him out and take possession in his place. I doe this expelling him with my word: therefore his power is subiect vnto mine, and my miracle is true; yee ought then to embrace my saying, and to stand to my cause confirmed with such cleere testimony: or to be scattered in your fond deuises, so to reape the fruite of your owne folly.

In the handling of these words I meane not to stand so much vpon possession of the body, and of Christ the deliuerer: but that the subiect may something sute with the eminence of this place, and the full scope and latitude of the words: rather shew a recouering of the soule, a renewing of the world, and a subduing of sinne by the Gospell. For the consent of interpreters extend this saying to this as the full and perfect meaning, ex-

pounding it not merely of a bodily dispossession, but of the whole proceeding of Christ in the strength of his Kingdome. The words yeeld the same of necessity, παναοπλία all his armour, the entering his palace, and diuiding his spoiles, cannot limit this victory to a bodily deliuerance alone. *Nos quondam arma eius regnique militiam in suos furor redegit* saith S. *Hilarie*. Christ hath taken vs who were once the Deuills armour and force of his Kingdome, and brought vs vnder his owne power. The whole world is the house of *Belzebub*, so *Erasmus*. And *Caluin*, *quicquid corporibus præstitit Christus ad animas referri voluit*, whatsoeuer Christ performed to the body, he would haue the same referd vnto the soule. It is plainly shewne from the 24. Verse of this Chapter following the Text immediately. He compareth the nation of the Iewes to a man possest as the Deuills house. (S. *Mathew* maketh it more plaine) Christ did driue him out and clensed the house by his Gospell, but because they entertained his words with scorne and neglected him; the house was empty: then commeth the vncleane spirit with seauen worse then himselfe, who finding the house emptie swept and garnished, he maketh it his habitation, and the end thereof is worse then the beginning. So dangerous a sinne is Apostacy, and so truly did hee threaten that wicked generation being rebels against the truth: for what decayed house, or miserable ruine of any building can compare with those emptie Iewes, that would not acknowledge their Lord?

And that which *Esay* the Prophet spake of the soule Cap. 53. verse 4. He tooke our infirmities and bare our sicknesses, meaning sinne and the maladies of the mind. S. *Mathew* chap. 8. verse 17. applieth to casting out of Deuills and curing of diseases. For both are the worke of one Lord, for one and the same end to make vs acknowledge him the onely redeemer. As the battering of the walls of a Citty, is but a preparatiue to handy

strokes

strokes and the ouerthrow of the dwellers: so the casting out of Satan from the body the ease and outside of the soule, is a signe of sauing power that cureth both soule and body, and will expell the enemie from all his vsurped places. *Dauid* reasoned from one good turne to another, 1. *Samuel* 17.36. Thy seruant slue both the Lyon and the Beare, and this vncircumcised Philistim shall be as one of them seeing he hath defied the armies of the liuing God. Moreouer the Lord that deliuered me from the paw of the Lyon and the beare, he will deliuer me out of the hand of this Philistim, in like manner these words of Christ take occasion from the miracle, to expresse his Soueraigne might in redeeming from the paw of hell and destruction. Let vs therefore take the whole world for a haunted house. We find it so *Iob* 1.7. I come (saith he) from going to and fro in the earth, and from walking vp and downe in it. The greatest strength of it his weapons and munition, the greatest wit and policy of it, if it be foolishnesse with God as the Apostle calls it, it cannot but sauour of the wisdome of this Serpent. If these places be the prime of our microcosme, the head and glory of all our Iland they cannot but be assaulted. And if the cry of vices be not vntrue, the walking of some dangerous spirit may raise vp our suspition and complaint. Whose puissance to shew, whose dealing to discouer, and to vncase his villanie that lurketh in our presence; as in it selfe is profitable: so more auailable when the power of heauen is showne that ouerthrowes it. In the seeing of both we may doe as the world vsually doth, take part with the stronger side. To one we must ioyne, no staying in the middest. Christ saith so in the last of these verses. He that is not with me is against me. That God is stronger: and his quarrell safer, the beginning speaketh euidently. Christ entreth into the strong mans Palace, Ouercommeth him, taketh from him all his armour wherein he trusted, and deuideth his spoiles. I find then 1. Cor. 3.

in this Text that which either is expreſt or implyed in euery Sermon, a Doctrine and a Vſe: the ſtrength of our Sauiour affirmed, and our obedient ſeruice enforced. In the firſt of theſe a power of vſurpation and a power of iuriſdiction. In the vſurped power we find two parts: the ſtrong mans induſtry. He is armed and keepeth his Palace: and his ſecurity, his goods are in peace. The lawfull power hath two parts: Chriſts victory: But when a ſtronger then he ſhall come vppon him and ouercome him: and his gaine: he taketh from him all his armour wherein he truſted and deuideth his ſpoiles. The next Verſe is a reproofe of vnprofitable ſeruants which make no vſe of this benefit. Hee openeth in them two things, a baſe negligence, and a vaine confidence. Firſt, the negligent ſtander by that is neither hot nor cold, is caſt out as diſtaſted by his palate, he that is not with me is againſt me. Secondly, his vaine hope. Let him heape, and build, and frame his workes together: all is to be blowne away with the breath of Gods diſpleaſure, hee that gathereth not with me ſcattereth. Of theſe parts in order.

His induſtry, when a ſtrong man armed keepeth his Palace.

The beginning hauing dwelt longer vpon the ſence of the words to free them from obſcurity, each part may be paſt ouer with better expedition. Theſe firſt words note vnto vs the power of our enemie called the ſtrong Man, and his diligence, he is armed and keepeth his Palace. Hard it is to match with one ſo well prouided. Our Sauiour ſpeaketh of him thus, Now is the Prince of this world caſt out, *Iohn* 12.31. And to ſhew, we might imagine ſomething aboue the world, and the reach of mortall powers (becauſe the greateſt Potentate is but an arme of fleſh) he is called the God of the world, 2. *Cor.* 4.4. In whom the God of this world

hath

hath blinded the eies of them that beleeue not. Hee is called the Prince of the power of the aire. *Ephes.*2.2. *Sunt magna pars eorum quæ in imperijs geruntur & fiunt* saith *Pencer.* In the busines of Kingdomes they haue a hand and a great stroke. *Insidiantur atrocius ijs qui ad gubernacula sedent* saith the same Authour: They assault them most dangerously, who sit at the helme of gouernment, and he addeth the reason that the disease hauing gotten and possest the head, the infection might spread abroad vpon the body, and destroy all like a common pestilence. It was for some thing he fell to this temptation in assaulting Christ whom he felt so impregnable. All these things will I giue thee, shewing him the world and glory of it. He had some show for his promise, although his reason was vnsound: saying, it is deliuered vnto mee, and to whomsoeuer I will I giue it. *Luke* 4.6. This authoritie is first and principall in the Infidels, who wanting the true guide by an inexcusable fall, doe light vpon the false. In them he ruleth and leadeth them on to his owne ends, and these are of greatest power, and possesse the chiefe roomes in his house by domineering in the world. That we may not faile of the truth; haue recourse vnto the fountaine and beginning which vsually giues the cleerest euidence, wee shall find greatnesse and vngodlinesse grow together. The first Citty that was built had *Cain* to be the founder, called *Enoch* after his sonnes name. From him came *Lamech*, and from that wicked race descended the great men of the earth. *Iabal* the father of such as dwell in tents, *Iubal* of skilfull musicians, and *Tubal Cain* of artificers in brasse and yron. No words of *Abel* but religion and slaughter together. Of *Seth* and *Enos* comming at last in *Abels* roome, it is reported, *Gen.*4. 26. Then (as if it had beene long looked for before) then beganne men to call vpon the name of the Lord. But time the great friend and enemie to the earth, as it brought about this good turne, did weare out that hap- Gen.4.

Gen.6.1.

pie season. For when they beganne to multiply, the sonnes of God, tooke vnto them the daughters of men, and from so bad a copulation, we could not expect but a like progenie: the flood swept away the generation at last, only eight were found fit to be saued in the Arke, and one *Cham* in the company. After this beginning to relate what followed, though briefely were too tedious. Let vs looke at our owne times, find we not the strong man armed in his Palace? How are the spacious places and gardens of the world inhabited by them that know not the worship of God? And in Christian Kingdomes how hath idolatry preuailed, and prouoked the highest? a sinne so states both dangerous and fatall: it often ouerthrew the Iewes, and now hath so exasperated the Iudge of the earth, that Turkish cruelty hath cut of the goodliest branches of this Vine, and that Citey which the Tartarian conquerour iudged fit to command the world, is become the chiefe seate of this Mahometant tyrant. Roome the other eye of Europe helpes him forward by hindring a reformation, to this effect the Dragon and the Beast ioyne together their forces. Let none thinke this imputation is iniust, time and euill custome make way to a destroyer by soiling religion with superstition and idolatry. The spirit of God speaketh so much almost in plaine termes, *Reuel.* 9.20. When the Angels were looosed from the riuer Euphrates, to bring so many millions to kill the third part of men; yet the rest of men repented not of the workes of their hands, that they should not worship Deuils, and idols of gold, and siluer, and brasse, and stone, and wood, which neither can see, nor heare, nor walke. Who hath come from the riuer Euphrates, and slaine so many but the Turke? bringing so many millions to destroy. Of whom hath he slaine them but of Christians? and who worship Images but the Christians? the followers of *Mahomet* hate idoles, and the professors of Christ are in loue with them. By the way

then

then, see how litle good Christendome can expect while Antichrist and his Kingdome stand. In the meane time see the strong man armed keeping his Palace, the two imperiall Cities, one rent from the Christians, the other renting in pieces the truth of Christianity. *Romulus* built it at first in blood, and that in the blood of a brother, since hauing got an Empire by theeuerie and oppression, now supports it selfe the same way, as if it would ratifie that maxime in Philosophy: We are nourished by those meanes from whence we arise and spring vp. For now a Monarchie ouer the conscience, a new priuiledge is that they challenge, cruelty to vphold it, and commodity gleaned in deuotion to vphold themselues: these are the chiefe Pillars to maintaine their state. When Christ came in person to bind this strong man, the Romans had *Iury* vnder their dominion, *Herode* an *Idumean* was their King, religion was corrupted with traditions, the sects of Saducees and Pharisees made a diuision within: and therefore their outward miserie was the greater. And at our Sauiours second comming, this is his owne prediction, The Sonne of man shall not find faith vpon the earth, so mightily doth this strong man enlarge his territories. Come vnto Gods owne house his Church, where religion is truly profest, where God hath his Church, he will haue his Chappell, hauing most cause to be stirre himselfe least he be a looser, thether hee conuerts his greatest forces to worke in all sorts and by all deuises. And that two waies, either to quench the least sparkes that are to aduance the truth, or to deprane and corrupt it by turning matters the wrong way, and mixing euill with the good. Sometimes he is a solicitor to set forwards his owne busines in consultations. Many times he helpes the Iudge in giuing sentence. He can doe as with *Achabs* Prophets enter and seduce in the place of sanctity. He aduanceth many men into offices, and specially where money makes the way, for those

are

are his vsuall flaires. When hee hath set them vp they must honour their Patron and benefactor, and be a little direct them in execution. And that no place may want him, in the good actions of many, hee foisteth some lamenesse, and cloggeth the endeanours of honest men.

This strong man is not armed alone, but skill can doe equall mischiefe, 2. *Cor.* 11.14. Satan is transformed into an Angell of light. Not in shape, for the Angels haue no countenance, or visible forme; but as *Zanchie* saith, he counterfeiteth holinesse, that his counselle may be heard. Like a corrupt Tradesman, hee can sophisticate his vnprofitable commodity, and colour his harmes with guilded pretences. In the Church he can sow faction vnder pretence of zeale, and cherish curiosity vnder tendernes of conscience. In the common affaires of this life, he can make bribery walke vnder the name of thankfulnes, and gratuitie: oppression vnder thrift, pride vnder commendable fashion and ciuility. These trickes make him dance in a net, gulling the world as it were in laughter, and by his policies he will preuaile. The reason is if vice were seene in his owne apparell, it would scare the beholder with a fearefull and vgly visage, therfore he doth furnish it vp with the choisest ornaments, and paints ouer the deformities with better showes, to make it passe for commendable. What thing is so bad or base, but one cassiering modesty, and an honest minde, will by wit and worldly reasons iustifie and make good. So when the heart is set vpon pleasure, and the desire beginnes to burne after some particular gaine: politicke resolution perswades either it may be iust, or not so bad as some thinke, either a tollerable or a necessary euill. Hereupon it followeth that among Christians, some for their profit and content will defend those faults, which the wiser Heathen haue detested in their writings. As he could not haue dealt with *Saul* that came to him in his troubles, but in the

shape

shape of *Samuel*, the witch said gods are come out of the earth: so could he not haue the applause of the simple world, but by an earthly diuinity, when new found reasons, and crafty proiects turne matters into another mould, and rob the great theefe, euen sinne of his owne appearance. Neither could we haue among vs so much professing, and little good dealing, except there were this mysterie of hypocrisie. Heere then we feele him, heere we haue iust cause to feare him; *damon meridianus* this Deuill at noone day is most dangerous: As at first in Paradise and vnder the Serpent hee got the day, so doth he in the Church of God, and by his subtilty. S. *Bernard* complaind in his times that the Church of God had three aduersaries, then did the night of Popery draw on farre, brought in by the last of the three. The first was the feare of the night, when tyrants did persecute the Martyrs in the primitiue Church. The second was the arrow that flyeth by day, the fond opinions of heresie, flying by the inuention of the supporters vpon the feathers of vaine glory. But (saith he) the patience of the Saints ouercame the first, and the wisdome of the learned destroyed the second. The third was the pestilence in the darkenesse the sinne of hypocrisie and false appearance that nothing could with stand: they name Christ and serue Antichrist, they professe God and deny him also. Therefore he taketh vp the complaint of *Hezekia*, Behold in peace bitternes bitternes: the Church was then worst of all. *Amara prius in cede martyrum, amarior post in conflictu hereticorum, amarissima nunc in moribus domesticorum.* Bitternes at first in the death of Martyrs, bitternes in corrupted manners. May not reformation renew a complaint, and say the world is alwaies like it selfe. As the hotteſt weather doth soonest putrifie: so abundance of peace and many blessings; haue not these made the rottenes come neerer to the heart? Let a generall discourse which cannot tarrie, point at the tops of a few ill fruits

1. Sam. 28. 13.

Bern. super cantica. Ser. 33

and easiest discerned. Our women turnd into the shapes of men, our men and especially they of the gallants ranke growne effeminate. Drunkenesse so great that to cast out this Deuill were a miracle indeede, to bring in request againe the moderate and temperate liuing of ancient times. And that euery age may bring vp some new monster, *fumum vendunt & fumo perennt*, the selling of fume, immoderate smooking wasteth both the body and the purse; a mischiefe vnheard of in former ages befitting no season but this of the doting and declining world. Garments the memorials of sinne should teach vs our losses and our sorrow, when *Adam* had forsaken God and his innocence forsaken him, shame and necessity procured a couering for his nakednes. But now they are not so much remembrancers of the old; as actors of new sinnes; and plaine representations of each idle fancie: S. *Cyprian* complained in his time, that when God had said thou canst not make one haire white or blacke, the women did confute the Scripture, and turnd their haire to yellow; the colour he did mislike as too ominous of hell fire; *malo præsagio futurorum capillos iam tibi flammeos auspicaris*, with an ill presage of what was to follow they flamed already. Now this colour is fallen about the necke and other places, that poore whitenes the token of innocence and sincerity weareth out of request. But these follies may plead custome, and it seeme a vaine thing to contradict them. This superficiall badnes being so confirmed, and like to hold his owne, cannot but suppose a worse whereon it builds. Where the face of corruption appeareth outwardly any way; it sheweth the inward parts to be worse deformed: Yet thus must it be where truth doth shine so cleere, and men loue darkenesse more then light: if the Church yeeld not good fruit, it must needs ouerflow with weeds, knowledge doth make it ranke and proud. And when the beames of supernaturall direction fall downe in so powerfull a manner,

Cypr. de disciplina & habitu Virg.

manner, yet obstinacie beateth backe these gracious offers, refusing the influence, strange and vnnaturall effects must needs follow. For as the carcasse of a man is more noisome then the putrefaction of fruits and plants, because the temper exceld them in the soundnesse: so where much good is, and blessednesse it selfe turned into surfeit, those declinations are most pernicious.

We haue now seene the strong man armed keeping his Palace, within and without the Church, his strength and policy ioyned together: but hitherto we haue onely traced him as Prince of the Aire. Now let our discourse be *sub tecto*, as well as *sub dio*, see his mansion and enter his roofe a while: that as his intents are to bring confusion and publique miserie, we may now see the place of residence whence these plots and stratagems haue their hatching. Euery man by nature is the child of wrath, conceiued in sinne and being readiest to incline the worst way easily listeneth to this euill master. He insinuateth himselfe by sweete and pleasant beginnings, then custome giueth him possession, at last the soule and body become the house, and fall subiect to his gouernment. Witchcraft doth sometimes manifest his hatred to the body, when God giueth him leaue to torment the outward part of the creature, in heauenly mercy giuing warning to euery spectator, what it is to be vnder this hellish tyranny. Such accidens come among vs for this end to draw vp the mindes loaded with earthly cares to these considerations. These instances as strange things haue beene plaid, and made matters of pastime, but may serue for edification. For thereby we learne the truth of eternall life. If a bad spirit come and offer his seruice to torment, we conclude there is a good spirit to saue, that spirituall powers doe gouerne these earthly affaires, and a Diuine power commandeth all. We learne the loue of God that suffereth him not to hurt all as well as some few:

the truth of religion which his slaues doe first renounce, and then he markes them for his owne; first they denie Baptisme, then his owne Sacraments succeede to make them fast. And why doth hee not seaze vpon euery adulterous body? the reason is God holds him in. Or that hee snatcheth not away the soules of such as imagine mischiefe, the cause is Gods mercy who suspendeth execution, not suffering to proceede according to desert, as S. *Peter* sheweth, the Lord is not slack concerning his promise as some thinke, *But is long suffering towards vs not willing any should perish, but that all should come to repentance.* 2. Pet. 3. 9. These trialls may come vpon the good because in them some parcell of sinne remaineth, *Iobs* body was not exempted from this tormentor, but let wicked men be perswaded, he ruleth them and their affaires; perhaps they prosper and therefore beleeue it not: it is a cold comfort when he vseth them for himselfe, and delighteth in their prosperity. In the minde he can darken the motions of vnderstanding, dazle and possesse the fancie, hinder the outward sences and delude them, he can stirre vp the appetite, and inflame the desires of them he tempteth, and suppresse them againe as he thinketh good. Onely as *Zanchy* saith (who sheweth all these at large) hee cannot remoue or turne the will, God hath giuen a man his resolution free, Because it is the hinge that moueth all about, & the wheele by which the actions are turned: he may tempt and perswade he cannot command; in the middest of violent assaults, God hath left a man so much liberty. *De operib. Dei part. 1. lib. 4. cap. 11.*

I will end this point with a reason why the Lord doth grant him this strength. The wofull cause is the sinne of man. He tempted *Eue* in the shape of a Serpent by outward inuasion, and vttered his meaning to Christ in that temptation by outward dealing. For they were innocent and free from sinne, he could take no footing in the inward affections: but now an euill heart giues him an easie passage to enter and come in,

thereupon

thereupon he is more powerfull and vnresistable. As originall sinne doth giue him entrance, euill practise doth further his dominion. The breaking of Gods commandement is the cause, that the reiecting of one ruler leading to peace and blessednes, causeth subiection to the thrush labour of so vile a commander. For this is Gods order, first to giue a Law, and afterwards to turne ouer him that stubburnly offendeth to this his executioner. S. *Paul* sheweth this was the reason the Infidels did fall so fearefully, *Because when they knew God they glorified him not as God, neither were thankefull, but became vaine in their imaginations, their foolish heart was darkened.* Therefore God gaue them ouer to a reprobate minde, and to do things not conuenient as the Apostle rehearseth. The light of nature taught them better things then their liues did expresse. Which knowledge is so great, that by it way may be made for Diuine instruction. *Lactantius* is bold to affirme so much of the knowledge of Infidels. *Quod si vel Orpheus vel hi nostri qua natura ducente senserunt in perpetuum defendissent, eandem quam nos sequimur doctrinam comprehensa veritate tenuissent.* If Orpheus and such like had constantly maintaind those things which nature taught them, they would at last haue come to the Doctrine which we doe follow. This is the reason, why the power of spirituall tyrannie is so great among the Heathen, because they transgresse the rules of nature and their conscience. Now wherefore hee should scourge the Church, and preuaile so much, there cannot but be greater reason. For where a full hand powreth out benefits in abundance, and grosse vnthankfulnes returneth backe to heauen from whence they flow: God may then complaine as he did with *Esay*, *I haue nourished and brought vp children, and they haue rebelled against me.* And except it were for the chosens sake, for Gods glory, and his seruice which must haue an abiding place, how could a Church polluted with impiety expect any mercy or

Rom. 1, 21.

P. 1.

L. diu. inst. cap. 5

Esay 1. 2.

continuance? Besides, the deuils rage doth glorifie God the more by exercising the faithfull, who against the streame of sinne, keepe an euen course, and a stedfast profession.

This for the reason of his progresse and strength. In this Doctrine obserue yet a limitation: These spirituall powers are not such absolute Lords to doe what they list among any, no not among Infidels, though they be powers of darknesse: but onely so farre as God seeth fit in iust iudgement to execute his iust wrath. God turned the hearts of the Ægyptians to his people, to hasten them out of the land, and furnished them with iewels for their iourney. Christ was at that Counsell which gaue sentence for his owne death, or else it could not haue gone forwards. Well may *Hosius* alledge euen that for the defence of Counsels, that the iudgement of the Church is not destitute of the holy Spirit. For *Caiphas* the high Priest (or Pope of the Iewes if we may so call him, spake by inspiration. *It is necessary that one die for the people, and that the whole Nation perish not.* Therefore let vs conceiue his dominion very large and eminent, τὴν αὐλὴν as the Text names it, a Hall or a Palace, as if a Cottage or meane dwellings did not containe him: his working is by permission, hee is set on as a mastife, and pulled off againe by Gods appointment and pleasure. Otherwise his owne habitation is the the deepe, as appeareth, *Luke* 8.31. When the Legion was cast out of the man, they made supplication to Christ not to send them into the deepe, but giue them more imployment by allowing their entrance into the the heard of swine. It is then euident hell is his dwelling, except God imploy and suffer him. So in the middest of his working a hand aboue restraineth him from prosecuting his malice with extreamities, this is the worlds comfort, his intents are limited. And so much of the strong mans industry, *He is armed and keepeth his Palace*, the next part followeth, *His goods are in Peace*,

John 11.50.

which

which is his securitie.

I gather two obseruations from these words. First, none can deliuer himselfe from spirituall bondage, ἐν εἰρήνῃ ἐστὶ τὰ ὑπάρχοντα his goods are in peace. When wickednes hath got the vpper hand, and temptation borne the sway: vice groweth into a habite, and custome is a second nature. Hardly can one master it vpon euen ground, but when these bonds doe fetter a wicked person, and disarme him of his owne right: he doth liue at anothers becke, and how can he then make head againe to purpose, or recouer himselfe by strong resistance? The goods cannot shake of the possessor, nor the house expell the master; such are offendors in continuing euill: led as slaues, and dragd along as sheepe vnto the slaughter, fallen into a pit whence they cannot come out, or quit themselues againe. Which should teach euery one not to yeeld at first, least giuing the raines to his managing, their falls grow fearefull, and their dangers almost desperate: yet for them thus hardened in vice, because Diuinity giueth a salue for euery sore they must endeauour and distrust their owne power. Now wrestling is able to shake off his yoake, but in vsing the meanes which God hath appointed, whereby they denie themselues: and adding to their labour constant prayer and inuocation: they take vpon them an easie yoake and a light burden of their Sauiour the stronger man. Repentance vndoeth the knot which tied the soule in this captiuity: prayer renounceth all power in him that prayeth, euen as among men he that asketh helpe of another, and maketh daily supplication, doth shew how little his owne ability can performe, and how ill the matter goeth with him. Thus sorrow for sinne, repentance, prayer, and stedfast endeauour ioyned: may worke a cure vnder God, and that be done vnder the safegard of the Almighty, that none of himselfe can compasse. Prayer and fasting was able to expell the deuill which the Disciples could not

cast

cast out. Let this consideration correct their mistaking, who hope to conquer and shake off their sinnes, not vsing religious meanes and exercises. No hope to preuaile in such combates without a full repentance, with an absolute resignation of the soule into the Sauiours hand. See heere the power of a poore captiue in himselfe, fastened in the nets of his owne weauing, entangled in the labyrinth of his folly; no way to saue himselfe.

His goods are in Peace.

Secondly, the words yeeld vs this Doctrine. Satan fighteth not against himselfe to disaduantage or disgrace his gouernment, but keepeth close together, and tieth his instruments in a strong confederacy that their vniting may make him more inuincible. The words import so much. *His goods are in Peace.* Sometimes it must needs be otherwise with Christ and his Gospell, for when vngodlines doth glue and cling together, either among his owne or others; hee commeth often with stir and diuision, and renteth all in peeces for a time. Heere then we find the case variable, sometimes wickednes findeth great disagreement, as experience teacheth; sometimes great league and fellowship, as both experience and this Text doe manifest; so it is in the gouernment of Christ, sometimes diuision and stir, sometimes peace and vnion: we may vse *Solomons* saying in this cause; *All things come alike to all.* Therefore in such variety of times and accidents, it is an vncertaine and groundlesse affirmation to make peace an infallible signe of the Church. The Papists say and in some sort truly, we are all called *members of one body vnder one head Christ, Rom.* 12. And by our Sauiour; *One Shepheard, and one sheepfold,* therefore diuersity of opinion doth argue a false profession. True indeede in the true members of Christs elected congregation, but in the outward fellowship and face of an visible multi-

Eccles. 9. 2.

Iohn 10. 16.

tude

tude not euer true, where many are among vs that are not of vs the Apostle saith. In that one sheepfold where Christ was Shepheard, was not one *Iudas* found who had warre and treason in his heart and turned against his Master? yet could the chiefe Priests, and Pharisees, and Pylate agree well enough in murdering him without traitors among themselues. Outward peace to keepe conformity with others is not in the power of any, but this approcheth neerest to the truth, the true members of Christ are peacable, and full of charitie, and being linked vnder one head by faith doe accord among themselues: but God setteth neere them enemies that loue not peace euen of their owne, to be as thornes in their sides, and to raise them from temporall securitie. *Harding* complaines that before *Luther* came, the people were *vnanimes in domo* of one minde in the house, but since how many diuisions haue happened? Concerning their spirituall consent in superstition I will vse the phrase of the Text, *The strong man armed kept his Palace and his goods were in peace.* *Sarcerius* an expositor maketh it a particular instance, *Qualia tempora fuerunt sub Papatu*, Of this sort were the Popish times. May we speake of outward peace and temporall, and not find these accusers faulty? Christianity will haue this peace kept with Alients, as an argument of the minde bent to vnitie; that we may be mercifull as our heauenly Father is mercifull and kind to all: that the glory of a quiet and peacable minde may shine forth to confound the censures of each ill willer vnto Sion. If by this kind of coniecturing, or rather demonstration; an equall iudge may giue sentence: see whose fingers haue beene oftnest in treasons; whose practises haue beene massacres; who they are that stirre euery cole to fire the states of the world and to raise combustion. This kind of peace as it hath beene hardly seene towards vs, but when neeessity made them quiet, and God by prouidence tied their hands & confounded their deuises, so

hath it beene a ſtranger among them that talke of peace. To reuiue their vnquietnes by relation, or ſhew their diſſentions out of ſtories would ſooner want time then matter. Or to obſerue diſtractions in the head, the chooſing of one Pope againſt another, and the Church at the ſame time vnder more heads then one. Whatſoeuer the ſheepe were ſurely then there was not one ſhepheard. The bones they haue caſt among Princes that out of their diſſentions they might bring their owne ends about, cannot be vnknowne to him that knoweth any thing. From whence we iuſtly may collect, the head ſet vp for vnity did plot diſagreement, he was not here what he did profeſſe, neither led the members by a Chriſtian-like direction. If to ſet iarres and prey vpon the flocke be no good ſigne of a true ſhepheard, this note of vnity is a poore ſignification for them. *Bellarmine* doth plainly confeſſe that this ſtate hath beene ſo ſhaken with enemies, and bad liues of the Popes, as alſo with grieuous Schiſme: that for the glory of it, it ſtands not by it ſelfe, but ſtrangely ſupported by diuine preſeruation manifeſted in their infirmity. Indeed it often happeneth by a *Syncretiſmus* as the ancients cald it, that inbred hatred and diſſention weareth out by an enemie abroad, ſo policy (which the children of this world haue) maketh ſtates and humors otherwiſe differing among them to accord: leſt their walls which beganne to ſhake ſhould fall downe quite, if they kept not cloſe together. To this cauſe they haue a ſecond helpe, to muſſle mens mouths, and fetter their conſciences, that in ſome places none may diſpute; the Scripture which perhaps would raiſe ſtirre enough may not be read; they will keepe peace though by taking away Gods weapon. A guilty conſcience is betrayed in this, when all aduentures of triall in theſe conflicts are ſo debard: and like it is if they had giuen ſo much liberty to their owne, as we haue giuen both them and ours: their remainder had beene grieuouſly impouc-

Bell. prefat. in lib. de Summo Pontifice.

riſhed,

rished, and brought to a smaller quantity by this time. As for our writings that turne the word of God speaking more generally into particular application, they are affraid at their lookes, neither can indure they should come to a publique view. Then which argument fetchd from their depth of their misdoubting conscience, no testimonie against them can be greater. Their feares are more then *Panike*, moued by great occasion, Gods word directed aright, is like the firy tongues wherein the holy Ghost did sit vpon the Apostles, which tongues were diuided: being a fire to burne vp the hay and stubble of false tradition, and like enough to make a diuision, whereof they complaine so grieuously. The spirit in them commeth like that mighty wind which fild the house wherein the assembly was gathered: But as antiquity fained of *Æolus*, he kept the windes vnder huge Mountaines least all should be ouerturned. And the great commander of heauen and earth deputed an inferiour Lord to rule them.

——Regemque dedit qui fœdere certo,
Et premere, & laxas sciret dare iussus habenas.

That King was appointed to stint their vnrulines: so is the diuine word by a counterfeit shew of a diuine authoritie to be kept vnder: and he below to play fast and loose, expounding all after his owne law and counsell. Thus the candle being put vnder a bushell (as a darke night sometimes preuents a skirmish) may keepe men from quarelsome protestations. Vpon these termes their peace standeth, and they are forced to hold with both hands least it ouergoe them. *Zanchie* relateth a decree made in Italy, the Scripture is permitted to be read of the better sort, onely with condition that they expound nothing but with the Church of Rome. *Claudius Espencæus* one of their owne, reports that an Italian Bishop told him, that learned men in Italy were affraid

Tom. 8. de scriptura, Comment. in cap. 1. ad Titum.

to study the Scriptures, least by them they might be drawne into hereſie: and they rather imployed their time vpon the Popes law bookes and the decretals. A franciſcan Fryer plainely ſaid, the Councell of Trent, the Lutherans did preuaile vpon none ſo much as them which were exerciſed in the Scripture. To ſhew what tyranny keepes their affaires in peace obſerue one proofe inſted of many. *Zanchie* relateth it in his booke *de Eccleſia*, One of the Regular Canons wrot a booke, in which he prooueth the Pope may be called into queſtion, and cenſured by the Church, the reaſon is becauſe he is our brother, and Chriſt ſaith, If thy brother offend thee tell the Church. That he is our brother hee prooueth, for in ſaying the Lords prayer he calleth God father: if then all be children in reſpect of God they muſt be brethren among themſelues. The booke for this fault was cald in, an excommunication was ſent out, and the Authour had a checke: yet was the argument ſo ſtrong, that none could anſwere it ſo well as one Courtier, who wiſht his holines neuer to ſay our Father, ſo by not acknowledging a ſuperiour with that Title he might put his greatnes out of queſtion. So ſtrange a ſlauery is produced by this vſurped power, that an eminence and prorogatiue muſt be claimed aboue the nature of man, and the qualitie of a ſinfull creature, and a point of beleefe and conſcience made not to mooue in it any queſtion. By ignorance then is the peace grounded and maintaind by tyranny, not eaſie to be diſcernd whether more barbarous or ridiculous. Well were it if we could learne wit by their example, that euery ignorant inuention did not forge out a new conceit againſt the preſent times. Or that ſome craſie and miſalledging braines, ſoothed vp by an in bred curioſitie, did not ſo much fleight antiquitie and authoritie, as not care what is generally eſtabliſhed, and hath bene vſed many ages in the Church: euen in the purer time before corruption. For vpon any diſſention,

thought

though in a ceremonie or ſmall ordinance, we know what complaint the aduerſarie raiſeth. Moreouer a ſmall controuerſie in a branch, depends vpon a roote, and adhereth to ſome queſtion of great moment, the ſame principles in diſputation againſt an indifferent ceremonie if they ſhould take place: will ouerthrow whole frames of gouernment. But to come to the laſt blow with our aduerſaries. Let truth be weyed in an euen ballance, though quarrelers ſee not their owne blemiſhes ſo directly as they eſpy anothers, peace is no ſuch vniuerſall bleſſing among them. All of them or at leaſt the more ſober ſort allow not the Ieſuits practiſes and poſitions. In free will and predeſtination the Dominicans & the Ieſuits conſent not, nor the Dominicans and Franciſcans about the originall ſinne of the Virgine *Mary*: to omit the ſcruples of *Thomas* and *Scotus* with their followers in more ſubtile matters. That of the Virgine *Maries* freedome from originall ſinne, was ſo hotly defended by both parties, that the Counſell of Trent durſt not decide it for feare of a Schiſme. Where knowledge doth abound, and men haue liberty to ſpeake, the corruption of many will abuſe it. *Nec per ſe mala eſt eruditio, ſed plerumque gignit factiones & diſſidia* ſaith *Eraſmus*: learning is not euill in it ſelfe, but for the moſt part it ingendereth factions and diuiſion. If knowledge then haue a freer paſſage for all ſorts among vs, their peace hath ſome aduantage. Beſides when a reformation is publiſhed, all cannot haue one conſent in clearing things of moment, hid before and now come to more open light. And if among ſo many that imbrace the reformed religion, good and bad, wiſe and fooliſh, ſober and curious had all conſented; it had beene a ſigne of falſe Doctrine rather then true: for tares ſpring vp with wheate, and God ioyneth ſome corrections with his bleſſings, weeds may grow alone ſometimes, and heere our Sauiour ſpeaketh of the deuill, and maketh it one part of his ſtrength, His

goods are in peace. But see the face of former times, did not some say at first I am of *Paul*, I am of *Apollos*, and others of *Cephas*: a new Doctrine came vp, and ignorant people could not keepe a sober course in entertaining it. As for the grossest deuisers among vs, they are partly scattered and suppresst, but if we speake of setled Churches, see worse then we haue had. The Corinthians doubted of the resurrection. The Galathians called for the ceremonies of the law so stiffly, that S. *Paul* feared his labour had beene lost. This one opinion of retaining ceremonies is called by *Musculus perpetuum certamen* an euerlasting contention of those times: And the Apostles were enforced to call a generall Councell at Ierusalem to take it vp, and yeelding to some infirmities for a time forbade eating of
Rom. 2. 6. blood a thing in it selfe indifferent. Then came in *Simon* with his deuises, and the sect of the *Nicolaitans* which God hated. *Ebion* and *Cerinthus* denying the eternall God-head of Christ are supposed to haue giuen occasion to S. *Iohn* to write his Gospell. All this while we find not among the Heathen any notorious breaches about the principles of their idolatry. After this when *Constantine* had giuen peace to the Church, and men might vse more liberty: the Arrians their successors ouerflowed in such a number, that it was sayd of *Athanasius*, their strong opposer and a great defender of the truth. *He against all the world, and all the world against him.* This is the decree of God, and therefore his great wisdome, that by bandying the truth to and fro the substance of it might be gotten out at last, and others raised by the aduersary from sloth to search it, to make it shine more clearely as gold in the furnace, and praise him that keepeth it safe in so many hasards. And if we will make the best of a bad matter, we may say and not altogether vntruly, we are beholden to Heretiques for a great part of the truth: for they haue stird vp the pens of the learned, and occasioned the holy decrees of

faithfull

faithfull and religious Councels. To conclude this point. Arguments from peace and conſent, are no certaine or demonſtratiue proofe either of a good or a bad cauſe: Peace among Saints vnder Chriſt as we conſider it in the minde, is a ſpirituall vertue: as we conſider it a beautifull ornament, or ſweete harmony, when multitudes are coupled in a bond of happy ſociety, it is a temporall bleſſing, for ſpirituall things are in the minde. Matters of this quality doe ebbe and flow, ſometimes giuen, and ſometimes taken away from the Church. When Gods heritage tranſgreſſeth, breaches are often made, and his owne ſcourged moſt ſeuerely. *Dauid* a man neere it him is extreamely threatned after his offence, *The ſword ſhall neuer depart from thy houſe*: although he was ſo iuſt and penitent, with his raigne ſo happy and flouriſhing. Euery Church hath in it both good and bad, therefore no peace can continue long without ſome impediment. Our Sauiour ſaith, I came not to ſend peace into the world but a ſword, this was the reaſon, ſome would imbrace him and others refuſe: ſo father would be againſt ſonne, and ſonne againſt father, and a mans enemies would be they of his owne houſhold. S. *Paul* likewiſe affirmeth, *There muſt be hereſies among you that they which are approoued may be made manifeſt*: the light and fantaſticall head to vaine deuiſes fit for him, and the iuſt againſt him to manifeſt himſelfe, and expreſſe his gifts in maintaining the perfect truth. The deuill as he vſeth doth imitate God in part, though in another intent, ſometime he ſetteth diſſention among his owne, yet warreth not againſt himſelfe, though his be diuided, he is not. For this is the difference betweene his poſſeſſion and others, hee keepeth his palace not to defend but to deſtroy it, and if diſſention fit his purpoſe, hee can ſcourge his owne with this rod, to pleaſe himſelfe in their torment. But when occaſion requireth vnity, he will not deuide againſt himſelfe, but keepeth this forces whole to doe

2. Sam. 12. 10.

1. Cor. 11. 19.

greater

greater mischiefe, as *Herode* and *Pylate* enemies before were reconciled at the death of Christ: and brethren in euill communicate their counsels. This maketh him stronger, and keepeth his palace in greater security, because *His goods are in peace.* Hitherto of the vsurped power.

The second part followeth; the lawfull power, first the victory, *When a stronger then he shall come vpon him and ouercome him.* The particle but noteth a coherence, we must looke for some thing besides the words. Consider it then as the branch of an argument. He is the stronger that ouercommeth, but plain it is he yeeldeth to my command: therefore ascribe strength vnto me. The Papists vse this argument to confirme their exercising and adiuring the deuill, and from the successe of their words striue to iustifie a counterfeit miracle, because sometime he goeth backe, and seemeth to yeeld to their holy water, and the signe of the Crosse. We answere the deuill doth delude them, that by leauing the body he may possesse the soule, and establish superstition. They reply, and say this is the Pharisees answere, who sayd casting out and dispossession was by couenant and compact: and did not approue the stronger man by his worke. But this is insufficient, for the Pharisees sayd Christ was not strong enough to worke these miracles of himselfe, but Satan was diuided, and gaue him helpe: we call not the strength of Christ into question. As for the aduersary he dissenteth not from his owne party, but seemeth to fly that by a strategem he might deceiue them. Secondly, Antichrist doth worke lying wonders, the Scripture doth prophecy as much, but no lying wonder can be without show of a true and mighty operation: therefore they must worke miracles with some notable point of dissembling. Christ had power to cure diseases as well as to dispossesse vncleane spirits, his miracles were beyond all exception: one did helpe to confirme another, and both ioyned to

confirme his Doctrine. Heerein they faile: They cannot doe as Christ did, heale diseases: therefore their halting betraies their lamenesse, and we may suspect their dealings are vnsound. Thirdly, some of their miracles are forged, all the world knows it wel: if then the viewing of them may helpe our iudgement in esteeming these, they come both from one Fountaine, for truth and false-hoode haue no fellowship. To dissemble and giue out is great policy sometimes, and we know they deale with a great politician, who may not refuse to loose a little for the gaining of more: as in Magicke he is content to subiect himselfe, as if words could command him, which cannot be done indeede: but this counterfeit seruice maketh him a master, and the commander that calleth him the greater slaue. In the primitiue Church when miracles did last, this exorcising had a diuine power, for which there was great reason, seeing in so dangerous a time the Infidels did worship these powers of darknesse. Christ gaue his followers a gift to shew the truth and strength of his profession, for to encourage his owne, and conuert the obstinate mindes of others. *Lactantius* speaketh of the efficacy thereof in this manner. *Cuius nomine adiurati corporibus excedunt, quorum verbis tanquam flagris verberati: non modo daemonas se esse confitentur, sed etiam nomina sua edunt.* Being adiured by the name of Christ they goe out of bodies, by words as whips they are beaten and tormented, and doe not onely confesse they are deuils, but tell their names. Likewise *Cyprian* in his booke to *Demetrianus*, the Christians great enemie, telleth him what kind of Gods he worshipped. *O si audire eos velles, &c.* O that thou wouldest heare them, when they are adiured by our spirituall stripes, and our tormenting words, are cast out of possessed bodies, feeling the power of God, and confessing the iudgment to come. These were testimonies of Christ the stronger man, hauing all power in Heauen and Earth subiect to his

2. Diu. instit. 16.

word. Some suppose that as a testimonie of Christs victorie ouer him, he cannot come to Heauen as hee did before the incarnation. In the old testament when the Angels came before the Lord, a spirit came to offer his seruice to seduce King *Achab*: and make him fall before his enemies in the battell. And when the children of God stood before his presence, Satan was among them, *Iob.* 1. But they suppose he cannot come thither any more since Christ ascended vp in person, and to that purpose alledge the place, *Luke* 19.18. *I saw Satan as lightening fall from heauen*, and Reu. 12. 9. *Michael expeld the Dragon from thence with his Angels, their place was no more found in heauen, the old Serpent that deceiueth the world was cast out into the earth, and his Angels with him*: and therefore S. *Paul* calleth him *Prince of the power of the Aire*, because his ruling is confined within that space, he can goe no higher. These are a vouched with great probability. But sure it is, Christ shooke his Kingdome in the earth, being borne and sent into the world to destroy his workes: that the people which sate in darkenesse before might see great light, and they be deliuered which sate in the region and shaddow of death. As light which shines from heauen is diffused (nothing in nature hauing a power to spread it selfe more suddenly) illustrating the whole Hemisphere or halfe at once: so did this Sonne of righteousnesse, as was sayd, *Psal.* 19. *Nothing was hid from the heat thereof*: but beyond the regions of Iury, his Apostles carried it farre and wide into many Nations. This was the stronger hand of this Conquerour, that by a people scorned as for superstition by others, and then torne by the Romanes, being the weaker side: he gaue lawes vnto the mighty, and cast him out of the world then strongly possest and kept as his owne house in sinne and ignorance. The Oracles were put downe after his incarnation, where the deuill had long time giuen aduise and answeres. *Augustus Cæsar* inquiring

1. Kings 22. 21.

ar

at *Delphos* who should succeede him in the Empire, had this for an answere.

Παῖς Ἑβραῖος ἄνακτα θεῶν με θεοῖς μαχίμοισιν ἐκέλσεν,
Τόνδε δόμον προλιπεῖν. &c.

Pererius de Oraculis, pag. 251.

An Hebrew childe, King of the Gods, hath commanded me to leaue this house and returne to hell: therefore hencefoorth forsake our Altars. And hee is bound for a thousand yeares, *Reuel.* 20. Which we may take from the rising of *Constantine* vntill the raigne of *Otoman*, or howsoeuer; in that space Christ did greatly confound his Kingdome, and set vp his owne: The successe we haue seene, our Sauiours victory, to open it more fully, note the person called the stronger Man, and the meanes vsed to subdue him.

Christ is God, equall with the Father, his strength is in the World, and beyond, it euery way infinite. God is Almighty, this attribute is prefixed before other Articles in the beginning of the Creed, for in whó wil any beleeue, but one able and potent, least his confidence deceiue him. Might then maketh way to all beleefe, and beleefe to all performances, for *Faith ouercommeth the world saith S. Iohn.* He is called *the Lord of Hosts*, all power being his army. Let men muster, plot, and labour neuer so much: this power commandeth them and theirs, the strength of this huge World is to him but as an arrow in the hand of a Gyant, aimed and shot forth by his owne direction. The spirituall powers are to minister and serue in their stations, ready to attend and execute his precepts. And if one Angell made such a slaughter in *Senacheribs* army in one night, what was the power of him that sent him. Diuine strength as it animateth faith, so is it the ground of all religion. Men are made to reuerence it, and the end of all actions is to acknowledge: and nothing is more distasted by the Almighty God, then to see arrogant presumpti-

1. Iohn 5. 4.

on, or negligent obseruance admire strength any other way. Weake creatures liue by it, and the name of a creature hath it ingrauen as the proper stampe. To vse the Prophets words, shall the strong man glory in his strength? or the wise man in his wisdome? or the rich man in his wealth? or any man in any thing, seeing the earth is weake and the inhabitants therein, hee beareth vp the Pillars of it. Is any good expected? Hope for it hence. Is any enioyed? Giue glory to the founder, all is receiued from this fulnes. *Psalme 68. ver. 34. Ascribe yee strength vnto God, his excellencie is ouer Israel, and his strength is the Clouds.*

Euery good thing is but a gift, and giuing can onely make it prosper: greatest hopes doe sometimes breake in the middest, because the receiuers of fruit respect not the Tree whence they fall. They looke at their owne beginnings, and at their owne ends, and their courses in the proceeding attend their owne desires. And though this strength might say vnto the foole deale not so madly, and to the vngodly set not vp your horne: though promotion come neither from the East, nor the West, nor from the South: a dull desire cannot look so high as heauen, neither acknowledgeth any ruler but one who leadeth by common sense. Hee will sleepe at a Sermon, that can wake at the discourse of a commodity: or a mishap can keepe from sleeping. And sleight the strict aduise of Scripture; when the words of a great man in politique respect make him double diligent. Generally inbusinesse of moment (though liuing being and moouing be from God) who will not more cheerefully rely vpon friends and strong helpers, then on Gods furtherance and promised assistance? By this strength vnlikely matters haue come to passe most vsually, great imaginations haue beene dissolued with a blast, dying hopes haue beene reuiued from the graue: all which proclaime an vnconquered and inscrutable power of the Lord in working; not acknowledged

knowledged by raſh cenſurers, but eaſily diſcerned by the iudgement of truth. Euen when vngodlineſſe is growne lofty, it either falleth of it ſelfe, or by the puſh of a like aduerſary is caſt vnder foot; all ſtrength we ſee wearing out, and this force of Diuine power breaking downe the gate that will not open, that howſoeuer the beginnings goe, at laſt the ſtronger man will ouercome. From hence let euery preſuming enemie bee danted, though fortified in his wickednes. Let euery wearied ſeruant be encouraged, to paſſe euen through the valley of the ſhaddow of death and feare no euill. *Iob* had complained, and his vncomfortable friends made him ſometimes bitter, at laſt the Lord did challenge him to anſwere, and cald him hither. *Where waſt thou when I layd the foundations of the Earth, when I ſhut vp the Sea with doores. Haſt thou commanded the morning ſince thy daies, and cauſed the day ſpring to know his place?* Iob 38.4. *Nabuchodonoſor*, in the height of his arrogance boaſted of his great Palace, and building: but for his labour had an ill reward, he was made fellow with the beaſts of the field, *Till he knew the moſt High ruled in the Kingdome of men, and gaue it to whom he would.* Dan.4.25. S. *Peter* ſeeing Chriſt vnder the burthen of our ſinnes, laying aſide his honour, and ready to be apprehended, went out of the way to helpe him, and wounded one of the high Prieſts ſeruants. This perſwaſion called him into a right frame. *Thinkeſt thou that I cannot pray to my Father, and he ſhall preſently giue me more then twelue legions of Angels.* Matth. 26.53. This one ground-worke of true obedience made *Iob* know his vilenes, the lofty tyrant his weaknes, the zealous Diſciple his due compaſſe: as generall patternes vnto all, to limite their extrauagant humours, and alwaies care to keepe within their bounds. That neither the complaint of natures weakenes ſhould vrge diſtruſt in neceſſity; nor preſumption ſwell in windy ſhowes, nor buſie attempting meddle beyond the rule of Gods direction. Weake is that ſtrength which his arme doth

not support, and strong are those endeauours hee blesseth, though full of weakenesse.

We haue seene the stronger man, able to ouercome by power and greatnes: now see the way of conquering, and the strength destroyd that lay against him. All know his force is infinite, but by what conueiance this vertue is expresst, and frames the Creature, is wonderfull: who can trace the footsteps? *Semper agens & semper quietus*, as *Austen* speaketh, alwaies working, and alwaies quiet. He worketh without change, without labour or any difficulty. To speake the neerest to truth is to speake the greatest, his will is his worke, his word his law, he commanded and they were created. Among men words being of small worth are sayd to be but winde, their labours must toile a little in effecting things of moment: but God decreeth, and the Scripture reduceth all to his word, which executeth his sentence: By this effectuall meanes all are brought about, and that by a double word, to which hell and Satan and all his enemies yeeld. The word whose sound we heare to teach vs, and his word of prouidence whereby he sustaineth vs, whereof the enemy maketh confession *Matth.4.4. Man shall not liue by bread alone but by euery word that proceedeth out of the mouth of God.* The first rules within, the second without: and one goeth along with the other to iudge and correct the Worlds courses.

The first commeth and ouercommeth, *It is the power of God to saluation, Rom.1.16.* If that power excelleth all which goeth beyond all, nothing can equall it. It subdueth the minde, and comming into the bosome medleth with a mans secrets, with an inuisible controll. It worketh vpon tyrants themselues, and pierceth into that place where neither tyranny nor the whole earth can get an entrance. It bringeth euery high thought into captiuity, and the proudest is brought vpon his knees in lowest submission if hee once be sensible of himselfe.

himſelfe. *The word of God is quicke, and powerfull and ſharper then any two edged ſword, piercing euen to the deuiding aſſunder of the ſoule and ſpirit: and of the ioynts and marrow, and is a diſcerner of the thoughts, and intents of the heart,* *Heb.*4.12. Strong in ſucceſſe, when God giueth his commandement vpon the Earth it runneth ſwiftly: and nothing can ſtop, or caſt impediments ſufficient in the way. Compared for that end to leauen, hid in three meaſures of meale till the whole was leauened: to muſtard-ſeede a little graine, yet caſt into a garden groweth into a great Tree, and the foules of the Aire are lodged in the branches. Vpon ſmall and poore beginnings it hath taken ſuch roote, and fixed it ſelfe where it got poſſeſſion, that no Dominion hath beene larger.

It was at firſt, and ſhall be laſt, though people fall and Kingdomes like to Kings haue their periode. Though nations looſe it, and where the day is gone before the night may be expected: though perſecution hath made it almoſt inuiſible: yet hath the Sunne riſen againe, or ſhined in another place, it hath beene raiſed vp againſt the hope of ill willers, and beyond the reach of humane wiſdome and worldly helpers. This word expelleth Satan, and as by ſaying the word the deuills obeyed and the poſſeſſed were ſet free: ſo are ſinfull hearts gained out of thraldome, by him that came to preach deliuerance to the captiues, and to ſet the bruiſed at liberty. But one may thinke where is this power if we iudge by the ſucceſſe, ſo many hearts continue flinty in their ſinnes, as if the ſpirituall weapon wanted power, or the ſtrong man truſting in his Armour were able to beare of the blow. Good fellowſhip can ſometimes waſh away the ſtrokes it giueth, bad example can ouermatch it beyond compariſon: and cuſtome can ſeare the conſcience, that often hearing careth not if reprehenſion beate againe, and againe vpon a knowne fault. Beſides it ſauours of ſimplicity, teacheth a man to deny himſelfe,

himselfe, to take vp the crosse, to turne out of his beloued way, and repent: that the Pillars of strength and policy are here defectiue: and in their roome all points of infirmity.

These manifold supposed wants that arise from the ill speeding, may haue an answere branching out into equall diuersities: for this strength is not alwaies seene, nor alwaies working. If God should let his power and iudgements dwell vpon the conscience of euery reprobate minde, confusion would fill all places. Many hearers are condemned and made euill by the strength of the Word, one that hath no resolution to amend, in hearing taketh truth by the halfe, and snatcheth sentences to his purpose. When he heareth of Gods mercy there is an occasion to presume: or of iudgement, when he seeth not the effect at first, there is an occasion of doubt, of negligence, and deferring. The Law being vnfolded, and strict obedience vrged, giueth occasion to reiect that seruice as a seuere taske, or a yoke too tedious to carry. And the word of God is strong still, as physicke may be strong though it cannot cure: but account it strong as physicke, it either worketh the good or the bad way: either as the sauour of life vnto life, or the sauour of death vnto death, as the Apostle speaketh. Moreouer the word is a sauing instrument, and hath one end and property, for this maketh an instrument more perfect, to execute one sufficient seruice and there rest, seeing nature maketh ἓν πρὸς ἕν, euery thing for a peculiar end, therefore it may want some ornaments and perfections which belongeth to other ordinances. The weaker it is, if stronger effects be produced, the principall agent is more commended, and made manifest, and for this cause God hath kept the glory of all workes to himselfe, imparting onely some portion to the meanes. The word then being an instrument is weaker, because it aimeth at one end onely, to make way for iudgement, and not to execute it, and

because

because it dependeth vpon God the chiefe worker: but in this regard exceeding mighty, because the hand of God goeth with it, so it can make no shew at all, yet inforce the good and terrifie the bad. As the strongest body is weake, and stirres not without the soule, so are words nothing without him that giues them efficacy from aboue. Shouting and sound of trumpets were no such engines in military assaults; these by Gods appointment did fell the walls of *Iericho*. And S. *Paul* sheweth the scribe and wise man hath no share in this busines, rather shut out.

God (saith he) *hath chosen the foolish things of the world to condemne the wise, and the weake things of the world to confound the mighty*: And addeth the reason, *that no flesh might glory in his presence*. Heerein then consisteth the words glory, that going the more vnlikely way to worke, it speedeth, and where it speedeth not, confusion followes immediately. Let any without partiality see, by what meane beginnings, against what heate of persecution, the strength of the Lord subdued hell, and planted religion by the first conuerting of the Gentiles, with the Apostles and their followers: it may turne the Atheist, and raise the most dull and frozen spirits into admiration. In reforming religion we haue seene the like, if the first hopes failed, the second haue sped, and by no power or policy of the earth doth the Gospell inioy prosperity. If any intent of persecution, or crafty dealing could haue giuen it a deadly wound, the face of it had not beene left to appeare before this time to make show, or the voice of it to speake for it selfe. This must teach vs to carry a constant hope, let the strong man mooue, and his instruments thunder out their threatnings, and where they thunder least, colour their close deuises to confound all in the end; a vaine expectation must be the fruit of such confidence, and their owne confusion finish vp their labour. This rocke cannot remooue, nor the stronger side fall though it

1. Cor. 1. 27.

 suffer

1. Esdras 4.41. suffer many foiles, and some disaduantage. Let our conclusion goe with the Apocryphall History. Diuers were seuerally conceited where was the greatest strength found, some gaue it to Princes, some to women, and to wine, but truth obtaind it from the rest, she spake for him, that spake for her: so went the iudgement of the King, and the cry of others. *Magna est veritas & præualet*, great is the truth and preuaileth. And so much for the first meanes whereby the stronger man subdueth, the power of his word.

The second is his word of prouidence, the mighty voice in operation, at whose command all things moue and obey in Heauen and Earth.

The rising of some, and the falling of others, and in a word the falling of a sparrow: the cariage of great and small meete in this gouernment. *Solomon* will haue vs know, *Eccles.* 3.14. *What he purposeth shall stand, to it can no man adde, and from it can none diminish; that we might feare before him.*

But heere his footesteps are hardly perceiued. The strong Man swaieth so much, and the worlds behauiour appeareth so strange: that his presence seemeth very remote, & his Maiesty to keepe retyred and withdrawne. As in the former word of sauing health, the victory stood doubtfull in the eyes of carnall apprehension: the case is heere the very same. *Claudian* guided by vncertaine rules, sheweth how they gaue him a halting opinion betweene contraries, so many Eclipses doth this light suffer, such thrusting there is against God and godlines, such preuailing of the bad and pride withall: that he meruailed the God of all things should be in the earth, and giue no more proofe of his strength and victory. In these termes hee openeth his doubtfull meaning. *When I see the glorious frame of Heauen and Earth, the bounds of the Sea, Summer and Winter fitly disposed in their seasons, the courses of day and night so orderly to succeede: I thought God had giuen these lawes by singular wisdome,*

wisdome, and adorned his gifts with such distinction. But when I saw such darkenes vpon the affaires of men, the proud and vngodly flourishing, and the innocent vnder foote: rursus labefacta cadebat religio, *religion beganne to faile*. Though his owne plaine reason did ground him well in part, Yet did a Heathenish minde thus plunge him in distraction. There is but a haires breadth betweene the practise of many Christians, and this mans opinion, if the best waies be not prosperous they are forsaken, and howsoeuer men haue a meaning, the double dealing is to common.

Seethen on what ground it stands: Many times the Lord will not shew his might, his enemie gets the vpper hand, impiety will domineere, no way to crosse it: where is then this victory mentioned in the Text? It appeareth that this obiection may be forcible, because *Dauid* or the Author of the 73. *Psalme*, confessed that his feete were almost gone when he beheld the prosperity of vngodlinesse.

But going at last into the Sanctuary, hee beheld the slippery place of such doubtfull felicity, and found the glory to be but small which a moment can bring to desolation, or ioy in a dreame that endeth with the night when one awaketh.

May it not rather amaze the enemie, and confound vngodlines, when prosperity shall be great, that destruction may be answerable? Nothing can match with his wisdome, that knoweth how to giue way to folly, that he may plucke downe the power of it being growne ripe, and defeat such aduancement in the height. *Aristotle* truly sheweth a great man may not at all times, declare himselfe, among inferiours, it were ὥσπερ εἰς τοὺς ἀδυνεῖς ἰσχυρίσεσθαι to wrestle among the weaker, or dispute among the foolish, the world is too weake and base to receiue this strength of God in confounding the deuill. If the Almighty should striue, what place were left either for good or bad, to finish 4. Ethic. 3.

their owne intentions, or runne out their courses? If his iustice did punish euery sinne who could indure it? if he did reward euery vertue, where were the patience of Saints of glorious in earth, or their reward so great in heauen? The world would too much ingrosse the loues of men, if all things did runne smoothly as they would imagine. See how vainely weake desires striue to fix a rest in the confines of this present State, though such small occasion be giuen, and the waies thereof fild with garboils and confusion. Take one that liues in a troubled place, suppose he be sicke and diseased in his body, his friends leaue him, or faile in their comforts, and age hasten on the remembrance of his departure: we shall often find, the loue of life will make one so qualified, to sticke in this mirie place, and dote vppon these transitorie shaddowes. For this cause the Lord sheweth his scourges rather then his benefits, reseruing the beauty of absolute gouernment in the full lustre till another season, yet here beginnes and layeth the foundation of his victory. His workes (although the beginning and the end cannot be of one forme) want not to an indifferent beholder. Satan and the malice of his instruments receiue many a grieuous foile, the professors of his truth many encouragements, and none shall want his ayd that duly craues it. Helpe was promised to S. *Paul* when it seemed denied, and he buffeted with Satans messenger.

This promise faild not, being a generall stay in hardest conflicts: *My grace is sufficient for thee, for my strength is made perfect in weaknes*, So strong is the hand of God where it least appeareth. And this much of Christs victory, *But when a stronger then he shall come vpon him and ouercome him.*

Now followeth the gaine. *Hee taketh from him all his armour wherein he trusted and deuideth his spoiles.*

The deuill trusteth in his armour, as if he preuailed more by mens weakenesse, then his owne power, a

peruerse

peruerſe cariage is made his furniture: yeeld not your members ὅπλα ἀδικίας weapons of vnrighteouſnes, or armes vnto ſinne, *Rom.*6.13. Chriſt truſteth not in his armour, but in himſelfe, redeeming by his infinite merrit, and ſauing by his grace: Satan wins vpon aduantage. Chriſt rather againſt aduantage; and aboue ordinary poſſibility. Hauing conquered his and our enemie, the next worke is to diſarme the vſurper, and take away his weapon. The body and the ſoule are the prize gained in this conqueſt, firſt poſſeſſed by a deſtroyer, and made his inſtruments: now gained and honoured ſo highly, as to make vp a trophey, to yeeld the Sauiour praiſe and glory. Theſe then are onely happy, being made the ſpoiles of Chriſt, that as ſhields, or any ſpoiles in warre, are kept as monuments to poſterity, ſhewing forth his worthines that wonne them to after ages: ſo the ſoule and body of one redeemed in glorifying God for deliuerance, are made partakers of redemption, and ſaluation: A proofe we haue here of the ſoules worthines, that the Sonne of God refuſed not to enter the liſts of oppoſition for it. It excelleth the whole world, Chriſt ſaith the gaine of the world is nothing to the loſſe of a mans ſoule. For as the ſoule is Gods veſſell (for S. *Matthew* vſeth the word σκεῦος noting ſo much) all things are the ſubiects of the ſoule, ſeruing it as ſo many inferiours. Ioy is in heauen for one ſoule gained from the clawes of this ſpirituall deuourer. From it proceeds religious worſhip, and from it alone. Die it cannot, ſo it becommeth an euerlaſting heritage, and by conſequence a greater purchaſe. Chriſt taketh this for himſelfe, *Yee were as ſheepe going aſtray but are now returned to the Shepheard and Biſhop of your ſoules.* 1.*Pet.*2.25. The bodies alſo engaged formerly to the enemy, are partakers in the ranſome. Teſtimonies faile not to giue aſſurance, bleſſings exhibited to the ſoule are ſealed, and conueied by ordinances corporall. The body is waſhed in Baptiſme, fed in his Supper, and to Matth.12.29.

be raised vp at the last day. Our Sauiour suffered in both, afflicted in the garden, and fallen into an agonie: and after died for sinne vpon the Crosse. As he suffered, he ouercame, and as he ouercame he gained: he saueth both, and maketh his conquest absolute. A seruant is sayd to haue his name a *seruando* from preseruing. In warre when they had taken prisoners, they vsed not extremities, but those whom by law, they might haue kild, by equity they made their seruants. Christ hauing vanquished the strong Man, is become the absolute Lord. *He taketh from him all his armour wherein he trusteth and deuideth his spoiles.* In the meane time, poore man that maketh so much estimation of himselfe, see what reckoning God and the truth make of him. Hee whose thoughts neuer cease almost from domineering, is but anothers vassal at the best, wonne by the law of Armes, and onely happy in being conquered.

The Text maketh him yet lower, armour, goods, weapons, spoiles and a house are things without life, not stirring except they be stird: to these are men resembled. We may then well cry out, *I nunc superbe.* Let pride goe on, and sinfull arrogance weary out it selfe in boasting. Well may this point conclude with this obseruation, the mother of humility, therefore the first step to grace.

Sen.

All are but instruments, either vnder a good or a bad agent; as goods are onely good for vse, and weapons put of and on at anothers pleasure. *Tully* sayd of *Augustus*, the common-wealth should make vse of him but no further, onely to destroy a contrary faction *Marke Antony* and his adhærents, *ornandus laudandus tollendus*, he was to be praised, cherished, and after remooued out of the way: so are all men, though with great difference but for a turne, if they surmay iustly their owne abilities. God may say to the best as he did to them that bare the burden and the heate of the day, may not I doe with mine owne what I list, and as the

Prophet

Prophet in a like buſines, *Let not the axe boaſt againſt him that heweth with it. Eſay*, 10.15. Bleſſednes is their reward for they fight vnder his Banner, yet not of their owne chuſing, their wayes are inſtrumentall. But of all other a wicked man hath ſmall cauſe to triumph, where the enemy is his leader, and although no counſell can tame him, this one meditation might coole his courage. If ſome tormentor of the Common-wealth did conſider, that onely by Gods permiſſion, and the deuils inſtigation he may or muſt be a plague to inferiours for a time, becauſe of the vncharitablenes of men, of couetouſnes, ſacriledge, and ſuch incurable ſinnes: to take that by rapine, which will be got to no good vſes. If the ambitious climber did ſuppoſe, God gaue ſome way to his humours, and if hee ſerues not him that ſet him vp, he ſhall neuertheleſſe find true theſe words of *Cyprian*, *Cui plus dignitatis aſcribitur ab eo plus exigetur ſeruitutis*, to whom God alotteth the greateſt dignity he requires from him greateſt ſeruice: that either a ruine will come heere, or at laſt a worſe fire then *Phaeton* had, if his chariot keepe not a right courſe.

If the voluptuous *Libertine* did conſider, though God may let him inioy his delicacy with content, finding him good for nothing elſe, hating inſtruction and vnfit for Diſcipline, but the end is to fat him againſt the day of ſlaughter, that all theſe are giuen vp as ſlaues, to him that will correct them as ſlaues hereafter, if it did not amend them, it might amaze them in their bad proceedings.

But to conclude the point with, the greate? Vniuerſality, we muſt account all but σκύνη and σκύλα ſpoiles, inſtruments, and anothers poſſeſſion. We may read the characters of obedience in the face of the whole Earth, and the ſtate thereof framed by prouidence to ſubiection, and euery degree of men appointed to ſome ſeruice. The meaner ſort ſubiect to the greater, ſtirre not without them, and the greater ſtand not without

greateſt

the

the meaner. God hath linked one with the other to bridle both, and they either agree or disagree as he in mercy or iudgement shall appoint. Particular orders shew the like, euery sonne subiected to his parent, euery seruant to his master, all Nobility to the Prince, and he to God, and all these by carefull prouision: as the Sonne of man came not to be serued but to serue, and as the Apostle counselleth, let him that hath an office waite vpon his office. That I may call the whole world as *Aristotle* doth a seruant, *instrumentum animatum*, a liuing instrument: the great dealers in it are least of all themselues, the more they are, the greater their debt, the more they stirre, the more they are led and wrought vpon. And so much of the second part of the Text; our Sauiours power. A compendious dispatch shall soone finish the last, which containeth a vse for his Auditours.

First, he strike that negligence, *He that is not with me is against me.* There are Neutralls in the world, some it seemed at that time, stood stedfast neither with Christ, nor the Pharisees: they gaue both the hearing, but did according to their owne pleasures, to shew it were no newes, if after times, and perhaps these of ours swarme with a like company. But if some stay betweene good and bad, how doe these words comprehend all vnder good and bad, admitting none of a middle ranke. Surely, as the Psalmist did pray that his enemies might be blotted out of the Booke of the liuing, when in very truth they were neuer written there, for then their names could not haue beene raced out: onely in presuming hypocrisie they had written themselues there, therefore he prayeth God would renounce them openly, and proue them to be none of his: so is it here, no Neutralls but in opinion, others may thinke them so, or they themselues, but Christ flatly discardeth all such. *Hee that is not with me is against me.*

Psalme 69.28

We neede not with S. *Ieromie* expound it of the deuill

uill in particularly, but including others with him, referre it to those idle hearers, which heard his words, and saw miracles to no purpose, & so were enemies. *Quisquis non adiuuat quodammodo se opponit* saith *Caluin*, hee that doth not helpe, apposeth in a sort, such negligence maketh the enemies more arrogant, and the well willers more discouraged: euen in humane affaires a man is more open for his enemies to play vppon, if his friends faile him, then if he had not any. And what greater enemie hath religion then deuotion without practise: this maketh all the world superficiall, and Sermons heard like orations, the vehemency of Gods command is let slip, and this made a businesse of the eare. And when faults are commonly taxed, the hearers account all but a worne subiect, and a beaten theame, whereby the word is become as sounding brasse, or emptie crackes to no end: so these indifferent friends turne grieuous aduersaries. Let vs thinke with S. *Austen* *nec est vlli vllus medius locus, vt possit esse nisi cum diabolo qui non est cum Christo.* There is no middle place for any, he must needs be with the deuill that is not with Christ. If then we be not Christs enemies, we must doe two things that we may be with him, maintaine his cause when wee see his commandement: and *vindicate* his honour, if any disgrace his words and offend him. By the first we make confession of our faith vpon occasion, speake his truth and practise it, so we honour him as his followers, saue our selues by the right course, and gaine others to him by example. This benefit is great. Many stand with him, that many doe stand for: And example because it beateth vpon the sences, by an open Oratory proues the strongest mouer. As among plants that grow, the seede lyeth in the fruit: so the fruit of a godly life is as seed, it propagateth religion, and stirreth vp others to godlines. Christ saith, *Let your light shine before men.* S. *Austen* reasoneth why? seeing elsewhere he commandeth good workes should be done in secret,

Augus. 1. de peccatorum meritis, 28.

Mat. 5. 14.

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and answereth, not that any should praise you but *conuersi fiant, quod est*, may glorifie your Father which is in heauen, and become worshippers of him by your example. Secondly, we must reproue sinne, *vindicate* his honour, account his enemies (considering their wickednes) our owne. Nothing is more defaced then godlines, one reason whereof is this, men suffer it to rest securely vnder their nose, and where sinne is not controld it waxeth shameleſſe. The Prophet *Esay* foretold of Christ, *He should grow up as a tender plant, and as a roote out of a dry ground*, the world should yeeld him small moistures, and his truth would be bended and bowed like a tender sprig of small account. One complained of nature, that man the best creature was brought into the world weakest, naked, destitute, and vnable to help himselfe. So fareth it with the best cause of truth and honesty, hauing plaine dealing for a companion, when vice is armed, and wants not the fence of a guardian and protector. The earth is become a stage, and the cheefe actors egregious hypocrites, it yeelds the show of soundnes when the inward substance is rotten, pretending much and performing little. Men will fight rather *pro focis* then *pro aris*, for their priuate respects, then Gods glory. Perhaps a religious cause may haue defenders, but if it be opposed, or procure hatred, and crosse other mens humours, that once it become a burden or a charge, they cast it off, though they loose Christ and all by the departure. They follow sinne with the swinge of the time, and will goe with the streame though they drowne in the end. *Ruffin* vpon the Creede sheweth, no disgrace can harme one for doing good, Christ for vs stooped to infirmities, and was borne of a Virgine, which humiliation was no staine to his Diuinity, or blemish to his person, he prooueth it by a similitude, *Si quis videat parvulum in profundo cœni necari, &c.* If a man of worth see a child ready to be choked in the mud, though he get some mire by plucking

Esay 53.2.

king him out, can we account him deformed or polluted: in like case let a man doe good, the aspersions cast vpon him can be no dishonour. And how can he expect the fauour of Christ, that playes the flincher, or if he belong to him not sympathise in his disgrace. Or to speake of conuenient regards, how can he refuse iustly to vndergoe a burden for Christ, that tooke so many loades of heauie cariage before for him. Infinite commodity might redound to his Kingdome by this spirituall fortitude, the stout reprehension of a sinner might perhaps recall him at last, or make his proceedings more calme, and coole him where it could not saue him. The opposition of the wicked in a bad cause, or the helping of the weaker side in a good may meete with iarres, and rubs in the way, but the end which trieth all, shall crowne those attempts with honour.

But in standing thus firmly with Christ, wisdome and discretion must be guides, when there are apparent testimonies, no good can come, it is in vaine to stirre. One may better spare the labour, then put the Scripture to a swearing man in a drunken fit, or counsaile a man bent to scorne and derision. Deuotion without circumspection betrayes the truth, and counsell then looseth the Maiesty with the successe. *To expect a fit time, to feare worse inconueniences in them that are reprehended, or to make them hate weake ones*, non videtur cupiditatis occasio, sed consilium Charitatis, *such forbearance is not an occasion of ease and lust, but the counsaile of Charity* saith S. *Austen.* *Solomons* counsaile puts in this caution, *Reproue not a scorner least he hate thee, but rebuke a wise man and he will loue thee Pro.9.8.* Our Sauiour also did charge his Disciples not to giue a holy thing to dogges, nor to cast pearles before swine, One is set to barke against the truth, and the other to wallow in the mire of pollution. But when occasion serueth, euery one is bound to stand with Christ, though it cost him strokes, better to indure them then the blowes of Gods indignation. A

Aug. 1. de Ciu. Dei c.9.

white liuerd professor is here disclaimed: *Hee that is not with me is against me.*

He that gathereth not with me scattereth.

The former point was directed against a sinners negligence, this ouerturnes his confidence. The hypocrite hath a hope though it proue like a spiders web, he gathereth, but to small purpose. If offenders had not in them this vaine humour, they would not heape so many sinnes, nor treasure vp so much wrath against the day of wrath. As the writers of morall Phylosophie say all vertues doe meete in prudence, that knoweth how to carry things wisely, so all vices seeme vnited in couetousnes. For couetousnes is called the roote of all euill, and too much gathering is the common disease of the times. View then all sinnes comprehended in this, or this for all the rest, their end is gathering, therfore can bring no happines. He that is gathering, is labouring and still toiling. He is onely happy that leaues gathering, and maketh some vse of his labours which is the true fruition of them. Some there are as men giuen ouer to the captiuity of their base affections, which take no pleasure but in raking together, nothing can be wrung away with cheerefulnes but comes like so many drops of blood, whose mindes none if they were wise would haue for their wealth. For heaping vp wealth is like building, onely to delight in finishing the worke, and making good vse of the possession by imployment, εὐδαιμονία ἐν τῷ σχολῇ saith *Aristotle*; Happines is in quiet, presse the word, we shall then find quiet, when we leaue gathering. From that ground the Phylosopher could proue, felicity had no absolute place in any worldly practise, for all things are passed ouer with care and trauell. The argument indeede is *Solomons*; when he considered the best gathering which he did wish for as the choisest; euen there, in much wisdome he found griefe, and he that increaseth knowledg, increaseth sorrow, for care and trouble of the minde is not wanting

Arist. 10. Ethic. 7.

Eccles. 1. 18.

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in thoſe labours; and in the next Chapter he comes to the ſweeteſt gathering, in compaſſing of pleaſures, becauſe a man muſt beſtow ſome trauell they at laſt doe tire and weary a man out: he proueth them vanitie and vexation of ſpirit. Nothing that ſauours of this life can be better, therefore no good gathering without Chriſt. But among all, the couetous toyling for eſtates, hath bundles to gather vp, fild with thornes and netles, abounding with difficulties and vexation: to remoue if it were poſſible a griping fiſt, hunting after commodity with too much eagernes. As if God would teach men by the rough and craggy paſſages, this was not his beſt way, and that he hath framed men according to his owne Image, & giuen them a diuine ſoule for ſome other end then like a mole to dig in the earth, blinded with baſenes. Wherefore doe mens affections runne after *Mammon* in ſteed of God, or why doe they adore it in his roome? we call that euery ones God vpon which his deſires dote and runne, and ſo here, if wealth drowne all other cares, and poſſeſſe the minde as principall. So bad is couetouſnes where it ſeemeth moſt harmeleſſe, what then where it worketh vpon aduantage? and grateth vpon the neceſſities of others? In this age euery one ſtretcheth out all gaine to the vttermoſt, and the labours of the meaner ſort neuer leſſe regarded, one profeſſion ſtriueth to eate vp another. Yet haue we a general complaint of want, as if the curſe of ſcattering went along with this ſcraping. As faſt as the Tennant brings in, or the debter payes, pride and other moths, perhaps an vnthrifty ſonne, waſt and weare out all againe. Sometimes the labours of one in neede, when they as fertile fields ſhould returne to another, gaine with ſome aduantage: while too much vſe is made of them, ones eſtate and the others hope doe breake together. Suppoſe a miſerable gatherer may eſcape theſe miſeries, a ſcattering time will come at laſt, death will ſcatter the houſhold, and diuide the goods, it ſeuereth

the two neere friends soule and body, and for a time sendeth them into remote and distant Countries. Then as *Iob* saith, *The hypocrite though hee gaineth where is his hope?* Like the chaffe which the winde *driueth* from the face of the earth, or *scattered* as our Sauiour pronounceth here. Iob 27.8.

If then we will gather and gaine too, we must gather with Christ and we shall not scatter, Time imploied in his worship, though it be gone (as all time hath wings) stayeth in the booke of God, and bringeth reward. Whatsoeuer labour in his seruice, or cost is bestowed to maintaine and further it, is layd out safely. The choisest graine lyeth longest in the earth, indures the stormes of Winter, but springeth vp with a gainefull crop: so the best workes haue their goodnes couered, and longest tarry for recompence, but faithfull is he that promiseth, an assured time shall bring them vp. *Cast thy bread vpon the waters, for after many daies thou shalt find it*: To teach a worldly minde that seemeth to cast all vpon waters, no benefite redounding backe (and therefore they cast so little) that treasure layd vp in heauen shall neuer be lost. Let vs then gather time by taking opportunity to doe good. Let vs gather the word which Christ disperseth among vs as seede, or the soules Manna, which onely can feede it in the staruing wildernesse of this life: Vse it, or else it will putrifie as *Manna* did. From the iudgments and plagues of God, gather occasions of admonition and repentance. And by this kind of gathering we shall get all. Eccles. 11.1.

Open thy mouth wide and I shall fill it, saith God to his people. His rewards are not like fruits of a cold beneuolence, or a meane collection: but himselfe, his Sonne, the first fruits of blessednes heere, and eternall glory hereafter in due time. In the naming whereof I may iustly make mine owne period, and yours. Instructions are gathered that we may disperse and publish them for others, to shew by precept and patterne, all gatherings Psalme 81. 10

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one day muſt haue a like concluſion. The end of Preaching is practiſe, and the end of practiſe is the end of all. Therefore let me winde vp theſe with our Sauiours counſell here, and S. *Pauls* in another place. So gather that you may not ſcatter, ſo runne that yee may obtaine.

FINIS.